الإسلام

دين كامل

Islam is a complete religion

Muhammad al-Amin
bin Muhammad
al-Mukhtar al-Shanqiti

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الإسلام دين كامل

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Islam is a complete religion**) by (**Muhammad al-Amin bin Muhammad al-Mukhtar al-Shanqiti**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

بسم الله الرحمن الرحيم [1]

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad, his family, his companions, and those who call to his message until the Day of Judgment.

Now then:

This is a lecture I gave in the Prophet's Mosque at the request of the King of Morocco. Some of my brothers asked me to record it for publication, so I fulfilled his request, hoping that Allah would benefit people with it.

Allah the Almighty said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ﴾

"This day I have perfected your religion for you, completed My favor upon you, and have approved for you Islam as religion" (Al-Ma'idah: 3).

That day was the Day of Arafah, which was Friday during the Farewell Pilgrimage. This noble verse[2] was revealed while the Prophet, may Allah bless him and grant him peace, was standing in Arafah On the eve of that day, and the Prophet (peace and blessings of Allah be upon him) lived eighty-one nights after its revelation.

Allah the Almighty stated in this noble verse that He has completed our religion for us, so that it will never be diminished, and it will never need any increase, and that is why He sealed the prophets with our Prophet (peace and blessings of Allah be upon them all).

He also stated in it that He has accepted Islam as a religion for us, so that He will never be displeased with it; and that is why He stated that He will not accept anything else from anyone. Allah the Almighty said:

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

"And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." (Al Imran: 85)

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[1] **In the name of Allah, the most gracious, the most merciful**

[2] **As in the agreed upon hadith of Omar bin Al-Khattab: Bukhari, Book of Faith, Chapter on the Increase and Decrease of Faith (1/17) .Muslim, Book of Interpretation (4/2312), Hadith No. (3017)**

Allah the Almighty said:

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ﴾

"Indeed, the religion in the sight of Allah is Islam." (Al Imran: 19)

In completing the religion and explaining all its rulings are all the blessings of both worlds; and that is why Allah the Almighty said:

﴿أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾

"And I have completed My favor upon you." (Al Ma'idah: 3)

This noble verse is a clear text that the religion of Islam has not left anything that people need in this world or in the Hereafter without clarifying and explaining it, whatever it may be.

We will give an example of this by explaining ten great issues that the world revolves around, from the issues that concern people in both worlds, and in some there is a gentle warning to everyone:

First: Monotheism.

Second: Preaching.

Third: The difference between righteous deeds and others.

Fourth: The rule of other than the Noble Sharia.

Fifth: The conditions of society.

Sixth: Economics.

Seventh: Politics.

Eighth: The problem of the infidels' dominance over Muslims.

Ninth: The problem of the Muslims' weakness in resisting the infidels in numbers and equipment.

Tenth: The problem of differences in hearts among society.

We will explain the treatment of these problems from the Qur'an, and this is a brief indication of explaining all of that in the Qur'an as a warning to others.

The first issue is: Monotheism [Tawhid]

It has been known through the induction of the Qur'an that monotheism is divided into three categories

The first type: Monotheism of Allah, the Most High, in His Lordship:

This type of monotheism is inherent in the nature of rational people

Allah the Almighty said:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ﴾

"And if you ask them who created them, they will surely say, 'Allah'" (Az-Zukhruf: 87)

Allah the Almighty said:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ﴾

"Say, 'Who provides for you from the heaven and the earth? Or does He control hearing and sight?'" (Yunus: 31)

, and there are many verses like this. Pharaoh's denial of this type in his statement:

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ﴾

"Pharaoh said, 'And what is the Lord of the worlds?'" (Ash-Shu'ara': 23)

, is stubbornness and ignorance; as evidenced by Allah the Almighty's statement:

﴿قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَـٰؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ﴾

"He [Moses] said, 'You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence'" (Al-Isra': 102)

, and His statement:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ﴾

"And they rejected them, while their souls [inner] selves were convinced thereof, out of injustice and haughtiness" (An-Naml: 14)

That is why the Qur'an was revealed to confirm this type of monotheism in the form of a question of confirmation; Such as His saying,

﴿أَفِي اللَّهِ شَكٌّ﴾

“Is there any doubt about Allah?” (Ibrahim: 10)

, and His saying,

﴿قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾

“Say, ‘Shall I seek other than Allah as a lord while He is the Lord of all things?” (Al-An’am: 164)

, and His saying,

﴿قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ﴾

“Say, ‘Who is the Lord of the heavens and the earth?’ Say, ‘Allah.’” (Ar-Ra’d: 16)

, and other verses like that; because they acknowledge it. This type of monotheism did not benefit the disbelievers; because they did not make Him, the Most High, the Most Great, One, One in their worship, as He said,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ﴾

“Most of them do not believe in Allah except while they associate others with Him.” (Yusuf: 106)

, and He said,

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾

“We only worship them that they may bring us nearer to Allah.” (Az-Zumar: 3)

, and He said,

﴿وَيَقُولُونَ هَـٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ﴾

“They say, ‘These are our intercessors with Allah.’ Say, ‘Do you inform Allah of something He does not know?’” (Yunus: 18)

The second type: Monotheism of Allah Almighty in His worship = Monotheism of divinity

It is the one in which all the battles between the messengers and the nations took place, and it is the one that the messengers were sent to achieve, and its essence is the meaning of there is

no god but Allah, as it is based on two principles: negation and affirmation of (there is no god but Allah).

The meaning of negation from it is: removing all types of deities other than Allah Almighty in all types of worship, whatever they may be.

The meaning of affirmation from it: is to single Him out, glory be to Him, alone with all types of worship in the manner in which He has prescribed that He should be worshipped, and most of the Qur'an is in this type:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

"And We have certainly sent to every nation a messenger, [saying], 'Worship Allah and avoid false gods [Taghut].'" (An-Nahl: 36)

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

"And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'" (Al-Anbiya: 25)

﴿فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

"So whoever disbelieves in false gods [Taghut] and believes in Allah has grasped the most trustworthy handhold." (Al-Baqarah: 256)

﴿وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ﴾

"And ask those of Our messengers We sent before you, 'Did We appoint other gods to be worshipped besides the Most Merciful?'" (Az-Zukhruf: 45)

﴿قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ﴾

"Say, 'It is only revealed to me that your god is one Allah. So will you then be Muslims [in submission to Him]?'" (Al-Anbiya: 108).

And the verses on this are very many.

The third type: is the Monotheism of Allah in His names and attributes.

This type of monotheism is based on two principles as Allah Almighty has explained:

The first principle: is to transcend Allah from resembling the attributes of the accidents of His creations.

The second principle: which is to believe in everything that Allah has described Himself with or that His Messenger, may Allah bless him and grant him peace, has described Him with, in reality and not metaphorically, in a manner befitting His perfection and majesty. It is known that no one describes Allah who is more knowledgeable about Allah than Allah, and no one describes Allah - after Allah - who is more knowledgeable about Allah than the Messenger of Allah, may Allah bless him and grant him peace.

Allah Almighty says about Himself:

﴿قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ﴾

“Say, Are you more knowing or is Allah?” (Al-Baqarah: 140)

And He says about His Messenger:

﴿وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“Nor does he speak from [his own] inclination. It is not but a revelation revealed” (An-Najm: 3,4)

Allah has made clear the denial of similarity to Him by saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like Him”

and has made clear the affirmation of the attributes for Him in reality by saying:

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“And He is the Hearing, the Seeing” (Ash-Shura: 11)

So the beginning of the verse dictates the absence of denial, and it becomes clear from the verse that it is obligatory to affirm the attributes in reality without representation and to deny similarity without denial, and He has made clear the inability of creation to comprehend Him, the Almighty and Exalted, by saying:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

“He [Allah] knows what is [presently] before them and what will be after them, but they do not encompass Him in knowledge” (Taha: 110)

The second issue: Preaching

The scholars have agreed that Allah Almighty did not send down from heaven to earth a greater preacher or a greater deterrent than the sermon of observation and knowledge, which is that man, does not notice that his Lord, glory be to Him, is watching him, knowing everything that is hidden and what is revealed.

The scholars gave an example of this greater preacher and greater deterrent, by which the rational becomes like the tangible. They said, if we suppose a king who sheds blood, kills men, is very severe in his punishment and punishment, and his executioner is standing over his head, and the mat is spread out, and the sword is dripping with blood, and around that king are his daughters and wives, would it occur to the mind that any of those present would think with suspicion of doing something or committing an unlawful act against the daughters and wives of that king while he is aware of it and watching him?? No, by no means - and Allah is the highest example - rather all those present will be fearful, their hearts submissive, their eyes humble, their limbs calm, and their ultimate wish for safety. There is no doubt - and Allah is the highest example - that Allah, the Most High, is greater in knowledge and more extensive in understanding than that king. There is no doubt that he is greater in punishment, more severe in force, and more horrific in torment. His protection on His land is His prohibitions. If the people of a country knew that the prince of the country would wake up knowing everything they did at night, they would go to bed fearful and abandon all evil deeds out of fear of him.

Allah the Almighty has made clear that the wisdom for which He created the creation is to test them - that is, to examine them –

﴿أَيُّهُمْ أَحْسَنُ عَمَلًا﴾

“which of them is best in deed” (Al-Kahf: 7).

He said at the beginning of Surah Hud:

﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

“And it is He who created the heavens and the earth in six days, and His Throne was over the water, that He might test you as to which of you is best in deed” (Hud: 7).

He did not say: which of you has the most deeds. He said in Surah Al-Mulk:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

“He who created death and life to test you as to which of you is best in deed. And He is the Exalted in Might, the Forgiving” (Al-Mulk: 2).

These two verses clarify the meaning of His statement:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

“And I did not create the jinn and mankind except to worship Me” (Adh-Dhariyat: 56).

Since the wisdom in creating the creation was the test mentioned previously, Gabriel wanted to show people the way to succeed in that test, so he said to the Prophet, may Allah bless him and grant him peace, **“Tell me about Ihsan?”** - That is, He is the One Who created creation for the purpose of testing it - so the Prophet, may Allah bless him and grant him peace, explained the path of Ihsan, which is this greatest deterrent and greatest preacher mentioned, so the Prophet, may Allah bless him and grant him peace, said: **“It - that is, Ihsan - is that you worship Allah as if you see Him, and if you do not see Him, then He sees you.”**[3]

Therefore, no page of the Holy Qur’an is turned without finding in it this greatest preacher:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ .. ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

“And We have already created man, and We know what his soul whispers to him, and We are nearer to him than [his] jugular vein.” ... “Not a word does he utter except that by him is an observer ready.” (Qaf: 16-18),

﴿فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ﴾

“Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.” (Al-A’raf: 7).

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

“And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or

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[3] **Agreed upon as authentic from the hadith of Abu Hurairah: Narrated by Al-Bukhari, Book of Faith, Chapter: Gabriel’s Question to the Prophet, may Allah bless him and grant him peace, about faith (1/18), and by Muslim, Book of Faith (1/39), Hadith No. (9). Muslim also narrated it from the hadith of Umar ibn Al-Khattab, may Allah be pleased with him, Book of Faith (1/36), Hadith No. (8).**

within the heaven or [anything] smaller than that or greater but that it is in a clear register." (Yunus: 61)

﴿أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

"Unquestionably, they the disbelievers turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts." (Hud: 5) and similar examples in every place in the Qur'an.

The third issue: The difference between good and bad deeds

The Noble Qur'an has made clear that righteous action is that which completes three things:

The first: It must be in accordance with what the Prophet, may Allah bless him and grant him peace, brought.[4]

Because Allah says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُواۚ﴾

"And whatever the Messenger has given you - take; and what he has forbidden you - refrain from."(Al-Hashr: 7)

And He says:

﴿مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ﴾

"He who obeys the Messenger has obeyed Allah (An-Nisa': 80)

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي ﴾

"Say [O Muhammad]: If you should love Allah, then follow me." (Al-Imran: 31)

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ ۚ﴾

"Or have they deities who have ordained for them a religion to which Allah has not consented?"(Ash-Shura: 21)

﴿آللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ﴾

"Has Allah permitted you [to do so], or do you invent [something] against Allah?"(Yunus: 59)

Second: That it be sincere for the sake of Allah Almighty, because He says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

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[4] Al-Bukhari narrated in the Book of Peace, Chapter: If they agree on a peace treaty, then the peace treaty is rejected (3/167), and Muslim narrated in the Book of Judgments, Chapter: Reversing invalid rulings and rejecting innovations (3/1343), Hadith No. (1718), Aisha, may Allah be pleased with her, narrated on the authority of the Prophet: "Whoever introduces into this matter of ours something that is not part of it, it will be rejected." In another narration: "What is not part of it." In another narration of Muslim: "Whoever does an action that we have not commanded him to do, it will be rejected."

“And they were commanded not but to worship Allah, devoting their religion to Him sincerely” (Al-Bayyinah: 5)

And He says:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ﴾

“Say, [O Muhammad] ‘Indeed, I have been commanded to worship Allah, [being] sincere to him in religion, and I have been commanded to be the first [among you] of the Muslims.’ Say, ‘Indeed, I fear, if I should disobey my Lord, the punishment of a tremendous day.’ Say, ‘Allah [alone] do I worship, sincere to him in my religion’ so worship what you will besides Him” (Az-Zumar: 11-15)

Third: It should be built on the foundation of correct belief, because action is like a roof and belief is like a foundation. Allah Almighty said:

﴿وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ ﴾

“And whoever does righteous deeds, whether male or female, while being a believer” (An-Nisa: 124).

He qualified that by saying:

﴿وَهُوَ مُؤْمِنٌ ﴾

“While being a believer.”

And He said about the non-believer:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾

“And We will regard what they have done of deeds and make them as dust dispered” (Al-Furqan: 23).

And Allah Almighty said:

﴿أُولَـٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ﴾

“Those are the ones for whom there is not in the Hereafter but the Fire. And lost what they did therein, and worthless is what they used to do.” (Hud: 16)

.... And other verses.

The fourth issue: The rule of other than the Noble Sharia.

The Quran has shown that it is clear disbelief and polytheism with Allah Almighty. When Satan inspired the infidels of Mecca to ask our Prophet, peace and blessings be upon him, about a sheep that died in the morning: Who killed it? He said: "Allah killed it." Satan inspired them to say to him: What you slaughtered with your own hands is permissible, and what Allah slaughtered with His noble hand is forbidden? So you are better than Allah!! Allah revealed:

﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

"And indeed, do the devils inspire their allies [among men] to dispute with you, and if you were to obey them, then indeed, you would be associators [of others with him] (Al-An'am: 121).

The fact that the letter “fa” does not enter into the phrase “you are polytheists” is a clear indication of the importance of the letter “lam” of the oath, as it is an oath from Allah, the Most High, by which He swears in this noble verse that whoever obeys Satan in legislating the permissibility of eating dead meat is a polytheist, and it is major polytheism that takes one out of the Islamic faith by consensus of the Muslims, and Allah will rebuke its perpetrator on the Day of Resurrection by saying:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

“Did I not enjoin upon you, O children of Adam, that you not worship Satan – [for] indeed, he is to you a clear enemy - and that you worship [only] Me. This is a straight path?” (Yasin: 60-61)

Allah the Almighty said about His friend:

﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ﴾

"O my father, do not worship Satan" (Maryam: 44), meaning by following him in legislating disbelief and sins.

He also said:

﴿إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا﴾

"They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan" (An-Nisa: 117), meaning they worship nothing but Satan by following his legislation.

Allah the Almighty also said:

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ﴾

"And likewise, to many of polytheists their partners have made [to seem] pleasing the killing of their children" (Al-An'am: 137).

So He called them partners because of their obedience to them in disobeying Allah by killing children.

When Uday ibn Hatim, may Allah be pleased with him, asked the Prophet, may Allah bless him and grant him peace, about the Almighty's saying:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا﴾

"They have taken their scholars and monks as lords" (At-Tawbah: 31)

, the Prophet, may Allah bless him and grant him peace, answered him that the meaning of taking them as lords is that they follow them in forbidding what Allah has permitted and permitting what He has forbidden.[5] This is a matter that is not disputed.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

"Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it. And Satan wishes to lead them far astray." (An-Nisa': 60)

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers." (Al-Ma'idah: 44)

﴿أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

[5] **Narrated by Al-Tirmidhi, Book of Interpretation of the Qur'an, Chapter (And from Surat At-Tawbah (5/259)), Hadith No. (3095), and he said: (This is a strange hadith).**

"Then is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?. And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth. So never be among the doubters." (Al-An'am: 114)

And the Almighty says:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

"And the word of your Lord has been fulfilled in truth and justice. None can alter His words, and He is the Hearing, the Knowing." (Al-An'am: 115)

So His saying: "**in truth**" means in the news, and "**and justice**" means in the rulings,

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

"Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]?" (Al-Ma'idah: 50)

The fifth issue: The conditions of society

The Qur'an healed the thirst and illuminated the path. Look at what the great leader commands to do with his community:

﴿وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

"And lower your wing to those who follow you among the believers" (Ash-Shu'ara': 215)

And Allah the Almighty said:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ﴾

"So by mercy from Allah [O Muhammad], you are lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter." (Al-Imran: 159)

And look at what he commands the general community to do with its leaders:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ﴾

"O you who have believed, obey Allah and obey the Messenger and those in authority among you" (An-Nisa': 59)

And look at what he commands a person to do with his private community, such as his children and wife:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (At-Tahrim: 6)

And look at how he warns him to be careful and firm with his private community, and commands him, if he finds something that should not be done by them, to pardon And He forgives, so He orders him first to be firm and cautious, and second to forgive and pardon:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.” (At-Taghabun: 14)

Look at what He commands the members of the general community to do with each other:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed, Allah orders justice and good conduct, and giving to relatives, and He forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded.”(An-Nahl: 90)

And Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ﴾

“O you who have believed, avoid much [negative] assumption, indeed some assumption is sin. And do not spy or backbite each other.” (Al-Hujurat: 12)

And Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.”(Al-Hujurat: 11)

And Allah the Almighty said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” (Al-Ma’idah: 2)

And Allah the Almighty said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“The believers are but brothers.” (Al-Hujurat: 10)

And Allah the Almighty said:

﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾

“And whose affair is [determined by] consultation among themselves” (Ash-Shura: 38) ... and other verses.

Since no individual in society is free from an opponent or enemy from among his community, whether human or jinn.

As the poet said:

"ليس يخلو المرء من ضد ولو ..... حاول العزلة في رأس جبل"

"A person is not free from an opponent, even if he tries to isolate himself on the top of a mountain"

And every individual is in need of treatment for this disease that has become widespread, Allah Almighty has made its treatment clear in **three places** in His Book, in which He explained that the treatment for opposing a human is **to turn away from his wrongdoing and respond to it with kindness**, and that the devil of the jinn has no treatment for his disease except by **seeking refuge in Allah from his evil.**

The first place: The Almighty said in the last verses of Al-A'raf about mankind:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

"Take what is given freely, enjoin what is good, and turn away from the ignorant." (Al-A'raf: 199)

And in its counterpart from the devils of the jinn:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

"And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing, Knowing." (Al-A'raf: 200)

The second place:

In Surat Al-Mu'minun, He said in the verse:

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ﴾

"Repel by [means of] what is best, [their] evil. We are most knowing of what they describe." (Al-Mu'minun: 96)

And in its other counterpart:

﴿وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ﴾

"And say, 'My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.'" (Al-Mu'minun: 97-98)

The third place: In Fussilat, and he added an explicit statement that this heavenly treatment cuts off this satanic disease, and he also added that this heavenly treatment is not given to all people, but is only given to those with the greatest share and fortune.

He said in the verse:

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

“Repel [evil] by that [deed] which is better, and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].” (Fussilat: 34-35)

And he said in its other counterpart:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

“And if comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, it is He who is the Hearing, the Knowing.” (Fussilat: 36)

And he explained in other places that this gentleness and kindness is specifically for Muslims, not for the disbelievers.

He said:

﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾

“Then Allah will bring forth [in place of them] a people He will love and who will love Him, [who are] humble toward the believers, powerful against the disbelievers.” (Al-Ma’idah: 54)

And Allah the Almighty said:

﴿مُّحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ﴾

“Muhammad is the Messenger of Allah, and those with him are forceful against the disbeliever, merciful among themselves.” (Al-Fath: 29)

And He said:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them.” (At-Tawbah: 73, At-Tahrim: 9)

And severity in place of leniency is foolishness and weakness, and leniency in place of severity is weakness and frailty.

The poet said:

إذا قل حلم قل فللحلم موضع .... وحلم الفتى في غير موضعه جهل

“If it is said, Patience, say, Patience has a place, and a young man’s patience in the wrong place is ignorance.”

The sixth issue: Economics

The Qur'an has clarified the principles of economics to which all branches return, and that is because economic issues go back to two principles:

The first principle: good consideration in acquiring money

The second principle: good consideration in spending it in its proper places

So look at how Allah opened in His Book the way to acquiring money through the appropriate means for chivalry and religion, and illuminated the path in that.

He said:

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed" (Al-Jumu'ah: 10).

And He said:

﴿وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ﴾

"And others traveling throughout the land seeking [something] of the bounty of Allah" (Al-Muzzammil: 20)

And He said:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ﴾

"There is no blame upon you for seeking bounty from your Lord" (Al-Baqarah: 198)

And He said:

﴿إِلَّا أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ ۚ﴾

"But only [lawful] business by mutual consent" (An-Nisa': 29)

And He said:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ ﴾

“But Allah has permitted trade” (Al-Baqarah: 275)

And He said:

﴿فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ﴾

“So consume of what you have taken of war booty [as being] lawful and good” (Al-Anfal: 69)
and other verses.

And see how He commands moderation in spending:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾

“And do not make your hand [as] chained to your neck or extend it completely” (Al-Isra’: 29)

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا﴾

“And [they are] those who, when they spend, do so not excessively or sparingly, but are ever between that [justly] moderate” (Al-Furqan: 67)

﴿وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ ۗ﴾

“And they ask you, [O Muhammad], what they should spend. Say, ‘The excess’” (Al-Baqarah: 219)

And see how He forbids spending on things that are not permissible to spend:

﴿فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ﴾

“So they will spend it; then it will be for them a [source of] regret; then they will be overcome” (Al-Anfal: 36)

The seventh issue: Politics

The Qur'an has explained its origins, illuminated its features and clarified its methods.

Politics - which is derived from saas (to manage people) and its present tense verb is yasuwus (managing people): if he managed matters and ran affairs - is divided into two sections: foreign policy and domestic policy.

As for foreign policy, it is based on two principles:

The first principle: preparing sufficient force to suppress and eliminate the enemy. Allah Almighty said in this principle:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy" (Al-Anfal: 60).

The second principle: the correct, comprehensive unity around that force.
Allah Almighty said in this regard:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟﴾

"And hold firmly to the rope of Allah all together, and do not become divided" (Al-Imran: 103).

Allah Almighty said:

﴿وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾

"And do not dispute and [thus] lose courage and [then] your strength departs" (Al-Anfal: 46).

The Noble Qur'an has explained what follows from that of peace, truce and the abandonment of covenants if the matter requires that. He said:

﴿فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ﴾

"So complete for them their treaty until their term [has ended]" (At-Tawbah: 4).

And He said:

﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾

"So as long as they are upright toward you, be upright toward them" (At-Tawbah: 7)

And He said:

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ﴾

"If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms " (Al-Anfal: 58)

And He said:

﴿وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۙ وَرَسُولُهُ ۚ﴾

"And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers and [so is] His Messenger" (At-Tawbah: 3)

And He ordered caution and freedom from their plots and their seizing of opportunities, so He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ﴾ ... ﴿ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ﴾

"O you who believe, take your precautions" (An-Nisa: 71)... He said: "And let them take their precautions and their weapons. Those who disbelieve wish you would neglect your weapons" (An-Nisa: 102)...And similar verses.

As for domestic politics:

Its issues are related to spreading security and tranquility within society, stopping injustices, and restoring rights to their owners.

The great essences on which domestic politics revolve are six:

The first essence: religion

The Sharia came to preserve it, and that is why the Prophet, may Allah bless him and grant him peace, said: **“Whoever changes his religion, kill him.”**[6] This is a great deterrent against changing religion and wasting it.

The second essence: souls

Allah has prescribed retribution in the Qur’an to preserve it:

[6] **Narrated by Al-Bukhari from the hadith of Ibn Abbas, Book of Jihad, Chapter: He shall not be punished except by the punishment of Allah (4/21)**

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ﴾

“And there is for you in legal retribution [saving of] life” (Al-Baqarah: 179),

﴿ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى﴾

“Prescribed for you is legal retribution for those murdered” (Al-Baqarah: 178),

﴿ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا﴾

“And whoever is killed unjustly - We have given his heir authority” (Al-Isra’: 33).

The third essence: minds

The Quran came to preserve it; Allah Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” (Al-Ma’idah: 90).

In the hadith: **“Every intoxicant is forbidden, whatever intoxicates in large amounts, a small amount of it is also forbidden.”**[7] In order to preserve the mind, the punishment for those who drink alcohol is obligatory.

The fourth essence: lineages

To preserve it, Allah has prescribed the punishment for adultery:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

“As for the adulterer and the adulteress, flog each of them with a hundred lashes.” (An-Nur: 2)

The fifth essence: reputation

In order to preserve it, Allah has prescribed that the slanderer be flogged eighty times:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾

“And those who accuse chaste women and do not produce four witnesses - flog them with eighty lashes” (An-Nur: 4).

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[7] It was narrated with this wording by Ibn Majah, Book of Beverages, Chapter: Whatever intoxicates in large quantities, a small amount of it is forbidden (2/1124), Hadith No. (3392), and its first part is “Every intoxicant is forbidden” agreed upon from the hadith of Abu Musa: Al-Bukhari, Book of Military Expeditions, Chapter: The dispatch of Abu Musa and Muadh to Yemen before the Farewell Pilgrimage (5/108), Muslim, Book of Beverages, Chapter: Clarifying that every intoxicant is wine and that every wine is forbidden (3/1585), Hadith No. (2001).

The sixth essence: money

In order to preserve it, Allah has made it permissible to cut off the hand of the thief:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ﴾

"[As for] the thief, the male and female, amputate their hand in recompense for what they committed as a deterrent [punishment] from Allah" (Al-Ma'idah: 38)

It is clear that following the Qur'an guarantees all of society's internal and external interests.

The eighth issue: The problem of the infidels' domination over Muslims

The companions of the Messenger of Allah, may Allah bless him and grant him peace, had difficulty with it while he was among them, and Allah Almighty issued a fatwa on it Himself in His Book, a heavenly fatwa that removed that difficulty. That is because when what happened to the Muslims on the day of the Battle of Uhud happened, they had difficulty with it, and they said: How can the polytheists prevail over us and have power over us while we are on the truth and they are on falsehood? So Allah gave them a fatwa on that[8] by saying:

﴿أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَـٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ﴾

"Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves.'" (Al Imran: 165)

And His saying: **"Say, 'It is from yourselves.'"** He made it clearer in His statement:

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ﴾

"And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you." (Al Imran: 152)

In this heavenly fatwa, it was made clear that the reason for the infidels' dominance over them came from within themselves, and that it was their failure and their dispute over the matter, and the disobedience of some of them to the Messenger, and their desire for worldly life. This was because the archers who were at the foot of the mountain preventing the infidels from approaching the Muslims from their backs coveted the spoils when the polytheists were initially defeated, so they abandoned the command of the Messenger, may Allah bless him and grant him peace, for the sake of their desire for a worldly gain that they could attain.[9]

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[8] It was narrated by Ibn Abi Hatim in his interpretation (No. 1822 - Al Imran) on the authority of Al Hassan Al Basri, and it has corroborating evidence.

[9] As in the hadith of Al-Bara' bin Azib in Al-Bukhari, Book of Jihad, Chapter on what is disliked about disputes and mixing in war and the punishment of one who disobeys his leader (4/26)

The ninth issue: weakness of the Muslims in numbers and equipment in comparison to the infidels.

Allah, the Almighty, has explained its treatment in His Book, and He has made clear that if He knows that His servants are sincere as they should be, then one of the results of that sincerity is that they will defeat and overcome those who are stronger than them. Therefore, when He, the Almighty, knew that the people of the Pledge of Ridwan were sincere as they should be, and He praised their sincerity in His statement:

﴿ لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ ﴾

“Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts,” (Al-Fath: 18).

He explained that one of the results of that sincerity is that He, the Almighty, makes them capable of what they were not capable of. He said:

﴿وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ﴾

“And [He promises] other [victories] that you were [so far] unable to [realize] which Allah has already encompassed” (Al-Fath: 21),

So He made it clear that they are not capable of doing it, and that He has encompassed it, so He enabled them to do it and made it a spoil for them because He knew of their sincerity. Therefore, when the infidels imposed on the Muslims in the Battle of the Confederates that great military siege mentioned in the Almighty’s saying:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا﴾

“[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking.” (Al-Ahzab: 10-11),

The cure for this weakness and military siege was sincerity to Allah and the strength of faith in Him. Allah the Almighty said:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَـٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

“And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.” (Al-Ahzab: 22).

The results of this sincerity were what Allah mentioned in His saying:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا وَأَنزَلَ الَّذِينَ ظَاهَرُوهُم مِّنْ أَهْلِ الْكِتَابِ مِن صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَئُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا﴾

"And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might. And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent." (Al-Ahzab: 25-27)

And what Allah helped them with was what they thought, which was the angels and the wind:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ﴾

“O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see”(Al-Ahzab: 9).

For this reason, one of the evidences of the truth of the religion of Islam was that the small, weak group adhering to it defeated the large, strong, disbelieving group:

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

"How many a small company has overcome a large company by permission of Allah. And Allah is with the patient." (Al-Baqarah: 249).

That is why the day of the Battle of Badr was called (a sign), (clear evidence), and (a criterion); to indicate the truth of the religion of Islam. He said:

﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ﴾

“Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers.” (Al-Imran: 13)

And that was the day of Badr, and Allah the Almighty said:

﴿إِن كُنتُمْ آمَنتُم بِاللَّهِ وَمَا أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ ﴾

"if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion" (Al-Anfal: 41)

And that was the day of Badr, and He said:

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ ﴾

“that those who perished [through disbelief] would perish upon evidence and those” (Al-Anfal: 42)

And that was the day of Badr, according to what some of them have confirmed.

There is no doubt that the victory of the small, weak, believing group over the large, strong, disbelieving group is evidence that they are on the truth, and that Allah is the One who gave them victory; as He said in the Battle of Badr:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

" And already had Allah given you victory at [the battle of] Badr while you were few in number. "(Al-Imran: 123)

And He said:

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾

"[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved," (Al-Anfal: 12).

And the believers whom Allah promised victory and Allah Almighty explained their characteristics and distinguished them from others by them. He said:

﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

" And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might."(Al-Hajj: 40)

Then He distinguished them from others by their characteristics in His saying:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

"[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters."(Al-Hajj: 41).

This treatment that we have indicated is a treatment for the military siege, the Almighty indicated in Surat Al-Munafiqun that it is also a treatment for the economic siege, in His saying:

﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا﴾

"They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband.""(Al-Munafiqun: 7).

And what the hypocrites wanted to do to the Muslims is the very essence of the economic siege, and the Almighty indicated that its treatment is the strength of faith in Him and the sincerity of turning to Him, the Most High, in His saying:

﴿وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾

And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.(Al-Munafiqun: 7)

; Because He in whose hand are the treasures of the heavens and the earth does not let down one who seeks refuge in Him, obeying Him:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whoever fears Allah - He will make for him a way out And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him.” (At-Talaq: 2-3)

And He also explained that in His saying:

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَاءَ﴾

“And if you fear privation, Allah will enrich you from His bounty if He wills.”(At-Tawbah: 28).

The tenth issue: the differences in hearts among society.

Allah Almighty explained in Surat Al-Hashr that the reason for it is the lack of reason, saying:

﴿ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ﴾

"You think they are together, but their hearts are diverse." (Al-Hashr: 14),

Then He explained the reason, saying:

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

“That is because they are a people who do not reason.”(Al-Hashr: 14).

The cure for a weak mind is to enlighten it by following the light of revelation, because revelation guides to the interests that the mind falls short of. Allah Almighty said:

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

“And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?”(Al-An'am: 122).

So He explained in this verse that the light of faith revives the one who was dead, and illuminates the path for him in which he walks.

And Allah Almighty said:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

“Allah is the ally of those who believe. He brings them out from darknesses into the light.”(Al-Baqarah: 257), and He said:

﴿أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

“Then is one who walks fallen on his face better guided or one who walks erect on a straight path?”(Al-Mulk: 22)... And other verses.

In summary: The human interests by which the worldly system is organized are of three types:

The first: Preventing corruption - known to the people of Usul[10] as necessities - and its result is preventing harm to the six that we mentioned before, I mean: (religion, life, mind, lineage, reputation, and money).

The second: Attaining interests - known to the people of Usul as needs - and its branches include: sales, according to that saying, and rents, and the general interests exchanged between members of society in the legal manner.

The third type: Adorning oneself with noble morals and following good customs - known to the people of Usul as improvements and completions - and its branches include: the characteristics of the fitrah[11], such as growing a beard and trimming the moustache, etc.

And its branches also include: Prohibiting filthy things and the obligation to spend on poor relatives.

And all these interests cannot be preserved more strongly - through wise and sound methods - than the religion of Islam:

﴿الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ﴾

“Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted."(Hud: 1)

May Allah’s prayers and peace be upon Muhammad, his family, and all his companions.

[10] **It is the preeminent science of arriving at the knowledge of the commands and prohibitions of god in his book and in the example of his prophet.**

[11] **The innate human nature**